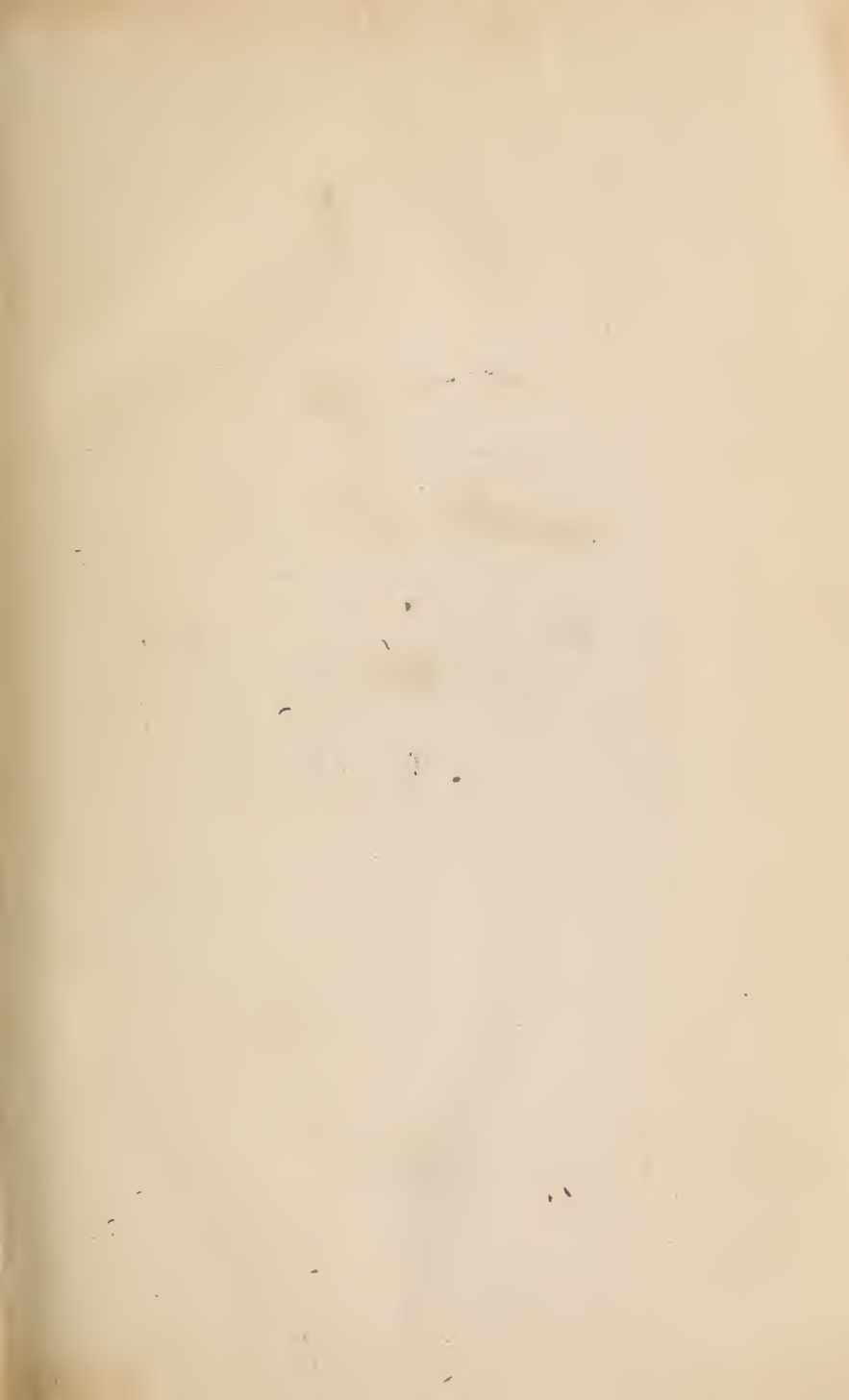


LIBRARY
Theological Seminary,

PRINCETON, N. J.

No. Case, *Div* 49 I
No. Shelf, *Sc* 4 7
No. Book, 67 7
No

SEC
8629





Digitized by the Internet Archive
in 2015

THE AFRICAN REPOSITORY.

Vol. XLII.] WASHINGTON, NOVEMBER, 1866. [No. 11.

MASSACHUSETTS COLONIZATION SOCIETY.

TWENTY-FIFTH ANNUAL REPORT.

At this, our Twenty-fifth Annual Meeting, we feel the absence of one of our oldest and most valued associates, the Hon. ABRAHAM R. THOMPSON. He was chosen a member of the Board of Managers in 1845. To facilitate some arrangements which he deemed desirable for the Society, he resigned that office in 1851. His resignation was reluctantly accepted, and he was chosen Vice President. In 1855, he was again elected to the Board of Managers, and continued a member till 1864, when, on account of his increasing infirmities from age, he declined a re-election. He remained in the Vice Presidency till May 11, of the present year, when his Heavenly Father removed him, at the age of eighty-five, from all earthly service to his eternal reward. During the twenty-one years, nearly, of his official connection with this Society, he was one of its most laborious and most useful officers, and repeatedly, at our annual meetings and elsewhere, one of its most eloquent advocates.

The loss of another friend might have been mentioned at our last Annual Meeting, had not the shock given by his murder to the sensibilities and apprehensions of the nation and the world, caused us to forget our private interest in him. The late President LINCOLN had been a devoted friend and public advocate of our cause, for years before his election to the Presidency. When he entered on his high office, he had not calculated the rapidity with which Colonization could impart its benefits, and he expected more aid from it in a short time, than it could possibly afford. Hence he favored some experiments in Central America and the West Indies, which ended as was foreseen, in failure. But the experience which soon corrected this generous error, in no degree impaired his confidence in our legiti-

mate work. The recognition of the independence of Liberia by Congress was at his suggestion. He lost no time in arranging diplomatic intercourse with the young Republic. At every opportunity, he showed himself a faithful and persevering friend.

A remark that he made a short time before his death, shows his sagacious appreciation of the condition and prospects of the colored people of the United States. "We have made," he said, "four millions of freemen, in the worst possible circumstances." He doubtless saw that, by being made free, they cease at once to have any legal claim on their former masters for food, and raiment, shelter, or opportunity to earn these necessary things; that, except about one-twentieth of them, who had served the United States in various capacities, they had acquired no legal claim on others: and that, with all that could be expected from the necessity of laboring on their part, and the need of their labor by others, from the influence of old attachments, and from the benevolence of white men north and south, much time must elapse, and much confusion, and want, and suffering, and sickness, and death must occur, before new arrangements could be perfected, adapted to their new condition. Without ever having had occasion to consider and determine what their own movements should be for a single day, they must now help, by their votes, to determine the movements of the nation in all the departments of its government and in all its relations, foreign and domestic, or be excluded by law, for an incapacity which is their misfortune rather than their fault, from one of the most important privileges of free citizens. They must begin to encounter these disadvantages, surrounded with a white population twice as numerous as themselves, who had always regarded them as an inferior and servile race; who would be but partially reconciled to the loss of them as property, and in no degree reconciled to the idea of their equality with themselves. And all this would happen in a region desolated by civil war, and actually unable, if disposed, to do much that would need to be done for them. Well might he say that they were made freemen "in the worst possible circumstances."

The nation has met this emergency as it could, both by public action and voluntary benevolent effort. The Freedmen's Bureau, established by an Act of Congress, has fed, clothed and protected vast numbers of them. It has aided them in procuring employment, and in making arrangements for future self-support. As early as last November, it reported 67,524 scholars, in 558 schools, with 1,120 teachers; and the excellent officer at its head estimated its necessary expenditures for the next year at eleven millions of dollars.

Of voluntary contributions, it is impossible to estimate the amount, or enumerate the organizations through which they have been given. We can give only specimens.

There is a National Freeman's Aid Society in New York, with branches in other States. The Branch in Maine, at its late meeting in Augusta, reported \$23,000 raised for Freedmen in that State

within the year, and resolved to enlarge its operations. It has made arrangements for the gratuitous passage of teachers to New York, on their way to the South.

A "Freedman's Relief Society" claims to have collected \$403,000 in money, and nearly \$368,000 in supplies in three years, and to "have already in the field, 301 schools, 760 teachers, 39,894 pupils, and 830 auxiliary teachers;" and it promises to double the number of schools and teachers and the amount of money in another year.

The Baptist Home Missionary Society, last year, received \$21,386 as a Freedman's Fund, expended \$40,000 on Freedmen, and ask for \$100,000 for the education of colored ministers. It is attempting a union with a National Association for the education of a colored ministry, which has 26 schools, instructed by 23 ministers and three other principals, and 450 students. It also aids "in the erection or procurement of church or school edifices" for them.

The National Congregational Council, held in Boston last July, recommended that the churches contribute to the American Missionary Association, to the amount of \$250,000, with the understanding that the greater part of the amount would be expended for the benefit of the Freedmen. The Association has been actively prosecuting the work of collecting funds. It not only sends missionaries, but assists in the establishment and support of schools, and in some cases procures clothing and other necessities for the destitute. This Association has been collecting upwards of \$2,400 a week in Massachusetts alone.

The General Assembly of the Presbyterian Church, New School, has ordered that collections be taken up in the churches for the education of Freedmen, to be expended through such organization as the Home Mission Committee of that Assembly may judge best. The General Assembly of the Old School is engaged in labors for the Freedmen, but we have not yet been informed of the particulars. The same is true of the Protestant Episcopal Church, the Methodist, and others.

The two American Tract Societies, the one at Boston, and the other at New York, have collected and expended large amounts for furnishing books and tracts for Freedmen, and for maintaining schools among them. The American Bible Society has made large donations for their benefit.

These appropriations for the relief of "four millions of freemen," made free "in the worst possible circumstances," have not been greater than those freemen needed; perhaps not greater than, with sufficient wisdom, might have been profitably expended on them. Nor will a few errors authorize us to say, that the administration of them has not been, on the whole, as wise and as faithful as, in the circumstances, it was reasonable to expect. Let the work go on. Let it not be diminished, till it is shown that the diminution will not injure its beneficiaries.

Still, we are bound to notice, though without complaint, and without blaming any one, its inevitable temporary influence on the business of our Society.

All these movements look, as they ought, to the relief and improvement of the colored race in this country. Even if we would have them emigrate, we must first keep them from starving before they can embark. It will be many years before a large proportion of them can embark; and meanwhile it is a duty to provide for their well-being and improvement where they are, and for that of the unknown proportion of them who may remain here permanently. Public attention is therefore drawn with an overwhelming force, to measures for their present relief and improvement here, and thus drawn away from measures for the future good of their race in Africa. The number of those who see that we have a great and glorious work before us, is probably increased; but a great part of them feel compelled to attend first to this immediately urgent work at home. By the action of ecclesiastical bodies, adopted to meet this crisis, and with no intent to embarrass our operations, pulpits have almost universally been closed against us, and collections in the churches have ceased; while many of our friends to whom we have applied, personally, have found it necessary to diminish their donations, or to defer them till another year.

This same state of affairs has operated to defer emigration. Amidst the whirl and excitement of all these immense movements for their good, how can these suddenly made freemen know at once, what to expect, or what to do? They need time to consider and understand their new position, and their prospects for the future. The agents of the various organizations at work for them, urge them to avail themselves of the facilities offered them for the improvement of their condition where they are. This, when done only as duty requires, necessarily turns their thoughts to other measures than emigration, and excites indefinite hopes, for the fulfillment or disappointment of which they naturally wait. Some of these agents have a personal, or party, or sectarian interest in detaining these freemen permanently where they are; and some of them have made such arrangements for deriving pecuniary profit from the labor of freedmen, as have called down upon them the official censure of their superiors.

Under all these embarrassments, the receipts into our treasury for the year ending April 30, were only \$3,279.18. The disbursements were \$3,821.83; exceeding the receipts by \$542.65. Of the receipts, \$796.18 was given specifically for Liberia College, and this amount has been in part forwarded to the College in books, and the remainder paid over to the Trustees of Donations for Education in Liberia.

The receipts of that Board of Trustees, for the year ending at its Annual Meeting, January 11, enabled it to meet the current expenses of the College, and add about \$10,000 to its invested funds. But, though this Board was created by our procurement, is composed of

members of our Society, co-operates with us in the building up of Liberia, and receives annually some assistance from our labors, it is a distinct and independent corporation, and its accounts cannot be mingled with those of this Society.

It appears obvious to us, that the impeding influences of which we have spoken are only temporary. They belong to a period of transition; of rapid, and in some respects, violent transition, which cannot be of long continuance. When it is past, and the period of calm deliberation shall have arrived, the motives for emigration must present themselves, with convincing force, to many minds. These have been so fully presented in former Reports, that we need not dwell upon them now. It will be seen that a class of persons constituting a small minority of our whole population, and annually becoming smaller in proportion to the whole, and distinguished by visible physical characteristics, must, even though their entire equality be legally established and theoretically acknowledged, be placed under serious disadvantages, from which they might extricate themselves by emigration. These disadvantages will be aggravated by the competition of white laborers, and white men seeking every station worth having, from the North and from Europe. This competition will inevitably excite some degree of animosity between the competing classes, the result of which cannot be beneficial to the minority. Thus the motives for emigration will not only continue to exist, but will increase, and become more sensibly urgent. And meanwhile, the constant improvement of Liberia, physical, commercial, political, mental and moral, will offer constantly increasing inducements to those who need to change their location. We confidently expect, therefore, increasing applications for aid in emigrating; and when the applications come, the friends of the colored man will furnish the means. Indeed, a large ship would be needed to convey all who have already notified us of their intention to emigrate as soon as they can make the necessary preparations.

* * * * *

But the best minds among our colored people will find higher inducements to emigrate. They will go to promote the conversion of Africa to Christianity and Christian civilization. If, as theologians and philosophic historians tell us, Divine wisdom was displayed in preparing the world for the introduction of Christianity by the diffusion of Greek and Roman culture, it must certainly be wise to facilitate its introduction to Africa by a civilization, better than that of Greece and Rome. And such was the thought out of which all our operations grew. When, at Newport, R. I., April 7, 1773, Dr. Hopkins called on his neighbor, Dr. Stiles, to converse on preparing two negro men for the ministry and sending them to Africa as missionaries, Dr. Stiles, after hearing his plans and discussing them, told him that, in order to success, thirty or forty "proper and well-instructed men" should be sent out, and the work should be "conducted by a Society formed for the purpose." A colony there was

first thought of, as a means of enabling a mission to be successful. Dr. Hopkins finally adopted the view of Dr. Stiles, and spoke of his enterprise as a "settlement." From their correspondence in this country, in England and in Scotland, grew all British and American movements for the colonization of Africans in Africa.

And the results have shown the wisdom of their designs. British Missions, beginning in such colonies, located principally within them and everywhere aided by them, are scattered along the Western coast, from the Gambia to Lagos, very nearly two thousand miles. The English Wesleyans report, in 1865, 64 chapels, 25,205 attendants on public worship, of whom 9,579 are communicants, 197 local preachers, 136 school teachers, and 6,505 children in schools. The English Church Missionary Society, which is older, reports smaller numbers, because nine of its congregations have become self-supporting, except a little aid to one of them, and are not reckoned as belonging to the Mission. These congregations contributed £264 to the Society in one year. Still, they report 2,451 communicants. Including the nine congregations that have become self-supporting, the number of communicants and hearers must be nearly or quite equal to that of the Wesleyans. Their schools of various grades are supported at an expenditure of £4,700.

In Liberia, the American Presbyterian Mission reports 217 communicants; the Episcopal, 316; the Baptist, 867; the Methodist, 1,493. Total, 2,893. Some of these returns are incomplete. The Lutheran Mission is not included. The Congregational church at Greenville, Sinou County, has at least 60 communicants. The whole number of communicants is probably between 3,000 and 3,500. Of the Episcopal, 148 are converts from heathenism; of those attached to the other missions, an unknown proportion. The whole Liberian population, estimated at 15,000, and many of the natives residing among them, may be counted as hearers. Schools are provided for all Liberian children of suitable age, and to some extent for the natives. There are at least three High Schools, and a College. The Methodists estimate the native population accessible to their Mission at 150,000. The whole number actually feeling the beneficial influence of Liberian Christianity in its various forms, is certainly very much larger. Bishop Payne estimates the native population of Liberia at one million; but he evidently includes some in the interior, who, though they feel the good influence of the Republic, and may be said to belong to it for missionary purposes, are not yet included within its actual jurisdiction. If the Christian character of the Republic is sustained, its favorable influence must increase with its growth.

The College promises to be the means, ultimately, and much sooner than was expected, of extending the knowledge of Christianity to the comparatively civilized nations, speaking, reading and writing the Arabic language, in the interior. Missionary

Societies have industriously sought^{ed} access to those nations, by various routes, for nearly half a century, but without success. Lately, arrangements have been made by which Liberia College receives from the Syrian College at Beirut, such Arabic school books and religious publications of the American Mission in Syria, as are deemed most fit for circulation in Central Africa. Means have already been found of circulating some of them among the nearest people where that language is known, and the knowledge of them has induced some of their learned men to visit the College. To facilitate this work, the Professor of Languages is diligently studying the Arabic. This process must be slow, and it may be years before the most important of the nations are reached ; but ultimate success is confidently expected.

The work of Christianizing Africa by Christian Colonization, therefore, has been successfully commenced, and is in successful progress. It will arrest the attention and secure the co-operation of colored men in the United States, just so surely as they become sufficiently enlightened and elevated to understand and appreciate the opportunity for usefulness set before them. Many of them have already understood and felt this call of God and of humanity, and have emigrated and are at work ; and thousands will feel it, and will follow them.

— 000 —

From the Cavalla (Liberia) Messenger.

MONROVIA IN 1866.

A Liberian friend asked the other day, " Do you see any progress in the country ? " The question recalled so vividly the changes which have come over the settlements within the last twenty-five years, especially in Monrovia, that it is worth while to notice them.

Of course there are many Liberians who remember when their country existed in embryo on the little island near the mouth of the Mesurado river, now occupied by Kroomen. Our hostess, Mrs. Ellis, of the Naval Hotel, Monrovia, was one of these. For it was, only 1820, when her father, the late Colin Teage, took her and the rest of his family, who had come down with the first emigrants, back to Sierra Leone, because there was yet *no house* on Mesurado for their reception. And the company which she left there was little more hopeful as to numbers or spirit, than the miserable band at Jamestown, Virginia, who, two years after the settlement began, got into a vessel to return to England. The late Rev. Christian Wiltberger, then a mere youth, left with the Liberian colonists on the island, told us that the handful of colonists in Africa, like those on James river, proposed to abandon the enterprise, and return to Sierra Leone ; and that it required all the influence which he could exert to deter them from it.

Let us contrast with this feeble beginning what we see in April, 1866.

We enter Monrovia Roads, and find two vessels at anchor. One a brigantine of 137 tons, English built, is owned by Dr. S. F. McGill and Brothers. She is commanded by Captain Kelly, Liberian, and a navigator. The other is a regular English brig, just out, consigned to the firm just named with a full cargo, and to be loaded entirely by them. Boats are passing rapidly to and from the shore loaded with palm oil and sugar. Her "lay-days," or days for loading, are forty, but she will be freighted in thirty days. Dr. McGill ships on board of her thirty thousand gallons palm oil and twenty-five thousands pounds of sugar, from the St. Paul's river.

Just as we come to anchor, several boats come along-side the bark Thomas Pope, loaded with sugar. It is freight from Mr. Jesse Sharp, one of the prosperous sugar planters on the St. Paul's. Mr. Sharp judiciously purchased a small steam sugar mill for \$2500, and paid for it the first year. But to return to our ship: for fourteen days we are receiving cargo all from Monrovia; chiefly in payment for goods left by Capt. Alexander as he passed down the coast. We ship thirty-six thousand gallons palm oil, sixty-two thousand pounds of sugar, near fourteen thousand pounds of coffee, seven hundred pounds of ivory, in payment, besides sundry smaller amounts as freight.

Most of this comes from the business houses in Monrovia and estates on the St. Paul's. But let us visit Monrovia itself. Passing over the bar, at this season almost smooth, and proceeding up the river we pass successively the stores of Hon. E. J. Roye, Lynch and Diggs, (late D. B. Warner, now President) Colson Waring, James S. Payne, and James P. Yates, to the wharf of the finest of them all, if not the finest on the coast, the stone warehouses and stores of Dr. S. F. McGill and Brothers; above this are the new mill for pressing out palm-kernel oil, occupying several buildings, the late public store now occupied by Mr. John F. Dennis, Collector of Customs, and still farther up, a stone warehouse of General Lewis. Nearly all these are substantial stone or brick buildings; the exceptions being those which have a stone or brick basement with a wooden superstructure.

Leaving this line of warehouses, which lie along the southern shore of the Mesurado river, and proceeding south we ascend the hill on which Monrovia stands, having an average height of perhaps two hundred feet. Parallel with the river are four principal streets, namely: River, Ashmun, Broad, and College. On the first named, the best buildings are those of Chief Justice E. J. Roye, Henry Cooper, Thos. Cooper, and H. W. Johnson. On the second are those of General Lewis, Gabriel Moore, Mrs. Elijah Johnson, Mrs. David Moore, Court House, President's House, two brick buildings of Dr. S. F. McGill, Methodist Seminary, occupying what may be called the *acropolis*, Ellis' Naval Hotel, Mrs. J. D. Johnson, Dr. Dunbar, Mr. Norfleet, Methodist Church, Mr. U. A. McGill, Col. J. P. Yates, Rev. James S. Payne, Professor Blyden, Hon. Henry W. Dennis, and a house occupied by a German firm. On Broad street are the Pres-

byterian church, House of Representatives, and Post Office, dwellings of Attorney Davis, Mr. John F. Dennis, Mrs. Dr. Roberts, Mrs. Brander, Hon. A. F. Johns, three houses. estate of the late Rev. B. R. Wilson, those of Mr. J. P. Yates. Hon. B. V. R. James, Rev. G. W. Gibson, Baptist church and Trinity (Episcopal) church. All these are substantial structures of stone or brick, and the dwellings two stories high; besides which are many of smaller dimensions intermingled or struggling up Ashmun and Broad streets to an elevation of 400 feet near the light-house. Near this latter, a substantial structure of stone with a fine reflector (though not always well kept) a fort mounting some twenty guns, at an elevation of 500 feet, frowns upon the harbor below.

From the Methodist Seminary a fine street intersects those above described and descends gradually a full mile to the sea-shore on the south. Of course there are numerous other streets and houses besides those described, but we have only referred to the most prominent. The last which we shall notice is College street, leading toward the fine building from which it is named. This is located on a rocky eminence some three hundred feet high, about a mile in a south-westerly direction from the best built portions of the town.

The building is of brick, four stories high, on a stone basement, surrounded by triple piazzas supported by light iron columns. We should judge the building to be about one hundred feet square. It is surmounted by a cupola which, as indeed does the building generally, commands a fine view in every direction. It is indeed a noble institution, and reflects lasting honor on the generous patrons in the United States to whom it owes its existence.

Already, we are happy to add, the College has entered upon a real life. Ex-President Roberts, whose presence ensures character to any institution or position, with his estimable lady, resides in it; as do also Professor and Mrs. Freeman, comparatively new citizens in the country. The number of students, as of course was to be expected, is not large, those in the College proper, numbering only twelve; but there are amongst them some promising looking youths, who we trust will do honor to the Institution and to their country. May the spirit of wisdom and godliness preside over Monrovia and its College!

—ooo—

From the Missionary News.

HERMANSBURG MISSION TO THE ZULUS.

Concentration of purpose, and fixedness of resolve are characteristic features of the German character; and when that character is brought under the powerful influence of true religion, these features of it are sometimes stamped with peculiar interest. Louis Harms, the pastor of Hermansburg, for example. His motto was, "*Straightforward makes the best runner.*" "*Forward now in God's name.*" This was his resolve. But why? The dry, for-

mal orthodoxy of his parish had been broken up. The people, to a large extent, had learned what was meant by the personal change of heart by the Spirit of God. There was not a house in the village in which family worship was not conducted morning and evening. The laborers had prayer in the fields, and plough-boys and wedding-girls sang grand old hymns. Drunkenness and poverty were unknown. The villagers were like a large Christian family, exerting a good influence on all around. Whilst these Hermanbergers were rejoicing in such spiritual life, a mission to the heathen was proposed; and as it was a time of strong faith and self-sacrifice, the suggestion was adopted, and twelve of them resolved that they would go out themselves as missionaries, wherever it might please God to show them the greatest need. Those who offered were but simple peasant men; but their pastor was an original thinker and an eloquent speaker. He spoke true things, in right phrases, and with the proper feeling. His faith in God was strong indeed. He felt that he was his Heavenly Father's child, and became a power in the world by giving himself up to the power of God. In this spirit he took the case of the twelve candidates for missionary work to his "dear God." Then he set apart a house for their residence and training; placed it under the superintendence of his brother Theodore; and said to the inmates, "Be diligent, remember Luther's saying, '*Well prayed is more than half learned*,' therefore pray diligently." Their course of instruction was to extend over four years. Men who came forward out of living faith, and were met by a spirit so devout and practical, were likely to make good missionaries. As to their destination, the Galla tribes, northwest of Zanzibar, in Eastern Africa, were fixed on. The choice seems to have been more enthusiastic than prudent. These Gallas were only known as the terror of the whole East coast; a strong, hardy, savage race, of whom one of themselves said, "WE GALLAS ARE MEN, IT IS TRUE, BUT WE ARE NOT HUMAN." They were robbers by profession; and were difficult of access. But no one had ever tried them before, and this reason outweighed everything. Here, then, was a poor country clergyman, in a remote district, with a congregation chiefly of peasants, proposing to educate, send out, and support twelve missionaries to the heathen.

A year or two slipped past, when some young sailors from the German fleet, recent converts, consulted Harms about the founding of a Christian colony near Bonny, Western Africa, with a view of putting down the slave-trade by Christian influence. They joined the Missionary Training Institution, and their presence led to the determination that *Colonization* should be the character of the proposed mission. By this time sixty had offered themselves, but only eight were chosen. But how were all these persons to be sent out? Where would the money come from? "Then," said Harms, "I knocked diligently on the dear God in prayer, and

since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but no speed came. I turned to Bishop Gobat, in Jerusalem, but had no answer. Then I wrote to the Missionary Krapf in Mombas, but the letter was lost. Then one of the sailors said, 'Why not build a ship, and you can send out as many and as often as you will?' The proposal was good; but the money! That was a time of great conflict, and I wrestled with God. No one encouraged me. Even the truest friends hinted that I was not quite in my senses. Yet the plan was manifestly good, and for the glory of God. What was to be done? *Straightforward makes the best runner.* I prayed fervently to the Lord, laid the matter in His hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room, '*Forward now, in God's name!*' From that moment there never came a thought of doubt into my mind."

Arrangements were at once made for building a brig at Harburg. It was well and quickly done, and one bright autumn day, a special train carried the clergyman and some hundreds of his parishioners to that port. They found the shipping was dressed with flags in honor of the new vessel; and having held a simple service on board, they dedicated the *Candace* to its work of carrying the Gospel to the Ethiopians. At Hermansburg there had been a ceaseless industry. Smiths, tailors, carpenters, shoemakers and coopers, were preparing for *their* ship. All the colonists knew something of agriculture. Of the eight who were going, there were two smiths, a tailor, a butcher, a dyer, and three laborers. "Begin all your work with prayer," said Harms. "When the storm-wind rises, pray; when the billows rave round the ship, pray; when sin comes, pray; when the devil tempts you, pray. So long as you pray, it will go well with you, body and soul." At last the captain, crew, and cargo were on board. Then the sixteen stood up together and sang their parting hymn, "*Ein feste Burg ist unser Gott.*" There was something noble in those humble men setting their faces towards Africa, and flinging back their lofty music out of brave composed hearts. Then the anchor was lifted, and the *Candace* floated down to Cuxhaven. In eighty days they reached Cape Town, and presently sailed round to Natal, and went northward, cruising in search of the long-looked for Gallas. They had letters of introduction from the Duke of Newcastle, the Church Missionary Society, and others, to missionaries and others on the coast. But these did not serve their purpose. At length they dropped anchor at Zanzibar, where the late despotic Imaum of Muscat ruled. It was needful to pass through his territories to reach the Gallas. The permission to pass through was not granted, but his son, by pretext, got the missionaries to travel to Mombas, an island 150 miles north. After many fruitless efforts to accomplish the object of their mission, they were obliged to return to Natal, where the Lord found them work to do for His glory.

Within the Natal Colony, there were as many as 100,000 ZULU KAFFIRS ; above it there was the largest body of the Zulus under the chieftainship of Umpanda ; further on were the Matebele, ruled by the fierce Moselekatsé ; the Boers of the Orange River lay to the West ; and beyond them the large tribe of the Bechuanas. At length they purchased 6018 acres of land for 630*l.*, and there commenced the Mission Colony of NEW HERMANSBURG. This was some thirty to forty miles from the coast. Within four years the *Candace* made its second voyage, carrying out a company of no less than forty-four persons, of various ages, to join the original party. The *Colonists* on this occasion were thus reckoned—two each of tailors, weavers, and ropemakers, also a saddler, a turner, a joiner, a carpenter, a wheelwright, a smith, a shepherd and a sailor. The work now went on. The language was indeed very hard to learn for simple peasants such as these were ; “but they are indefatigable, and never flinch,” wrote an experienced missionary ; “real martyrs in the cause.” At first they met with no favor from the British authorities, but ere long there came a despatch from Lord Clarendon, “recognizing the admirable character of the Mission, and recommending it to special care, while 3,000 acres, out of Government land, were allotted to it.” To this Sir George Grey soon added grants of 6,000 acres to any new station, of which the missionaries speedily availed themselves. Seven years after the commencement of the enterprise, the stations were eight, with one hundred missionary settlers, and 40,000 acres of land : fifty heathen had been baptized, and the influence of the mission had extended from the Zulus on the coast to the Bechuanas in the centre, and from the Orange River to Lake Ngami. From these points the Mission colonists looked northward, praying that it may please God to open the way to the Galla tribes.

THE LAND OF THE ZULUS was described by the missionaries as the home of so many thousand naked heathen, who boast loudly of their liberty and heavenly origin. The Zulus are strong, tall, and well built. If you see one on the road, he carries a shield and three spears, struts along with as haughty an air as he were the proudest officer in Europe. They are powerful, muscular men, with open countenances and fire in their eyes. Their huts or tents are like bee-hives, constructed of heavy strips of wood. They contain a mat, a piece of wood for a pillow, some clubs, and a great horn pipe. A man has as many huts as he has wives ; and a wife is bought for ten or twenty oxen. When an ox is killed, so many assemble that it is devoured at one meal. Ten Zulus will eat an ox in four-and-twenty hours ; but after that they can fast for four days. They are intelligent, subtle reasoners. An English Chaplain was talking to one of them of the existence of the invisible God, when the Zulu exclaimed, “Your God is up there !” and then with great gravity he flung a stone with all his force into the air, and when he saw it come down he cried with disdain, “If

your God was there, do you think that He could not have caught that stone?" and gathering his kaross about him, he went off with a triumphant laugh, swinging with great steps over the plain. The missionaries were much shocked with the heathenish habits of the Zulus. They wrote of their ceremonies as the works of the devil, and fought against them as such. When invited to a feast, they rushed out to wrestle in prayer against the kingdom of Satan. In their valiant straightforward faith, they directly challenged every evil. Umpanda, the king of the Zulu Kaffirs, whose royal kraal numbered about nine hundred huts, was well disposed to the missionaries. The great truths of Christianity became extensively known and appreciated. Superstitious and ungodly practices were abandoned; and Zulus began to love and serve the Lord Jesus. Some of them are now engaged in preaching the Gospel.

But where did Louis Harms obtain the money for the building of the *Candace*! for the outfit and support of about two hundred mission settlers; and for the purchase of printing press, African farms, and church-buildings? "I know from whom it all comes," said Harms. He had no doubt that God put it into men's hearts to give. His doctrine was that no Christian dare be a beggar, nor ask from any but God. Consequently he asked *God only* for the supplies he needed for the mission, and never found this course of conduct to mislead or disappoint him. He discovered that his straightforward asking of God for supplies was abundantly sufficient. And yet he was not a "Plymouth Brother," but a decided "Lutheran Churchman," who used the liturgy and other forms of prayer, but concluded his services with free prayer, as he said, to the living, present Lord Jesus, not as sitting up in heaven, or hovering in the blue depths of the ether, but in our midst, and with whom we speak as a man with his friends.

Dr. Callaway and the Rev. W. O. Newnham, of the Propagation Society, are now engaged in the translation of the New Testament into the Zulu language. American, London, and Moravian Societies have also proclaimed the Gospel to these people.

—000—

From the African Times.

WEST AFRICAN FIBRES.

There is a great mine of productive and commercial wealth in Western Africa, hitherto almost entirely unexplored. Her fibres for spinning and other purposes, so abundant and of such good quality constitute this mine, which we are constantly endeavoring to find the means for working. All our African native friends, and all who know Africa, will be able partly to comprehend the difficulties that beset us at every step in this matter. We feel cer-

tain of ultimate success—certain that we shall finally open to native exertion and commercial enterprise this rich mine, which, unlike mineral ones, will, when once opened, prove inexhaustible, because of the rapid reproductive agencies at work in tropical climes. But the impediments and delays that we encounter are legion. The native system of extraction of such fibres as they are accustomed to use for their own purposes is so tedious and inefficient, that commercial quantities of fibre cannot be thus obtained; and no machines have yet been invented that will be cheap, effective, and easily transported. The latter quality is as essential as the former in Africa, where there are no roads, and all produce has for the most part to be borne to the coast on human heads and shoulders. These remarks apply more especially to leaf fibres. We have therefore directed our chief attention for some time past to stalk and bark fibres; and inquiry and examination have demonstrated to us that there is scarcely any, if any, fibre of which India can boast that does not exist in abundance, and in equal if not superior quality in Western Africa. But the commercial value of these fibrous plants has not been hitherto recognized there. They are reproduced in constant succession over wide tracts of country, but go to waste, partly through ignorance of their merits and value, and partly through the absence of any good system of preparing the fibres for exportation.

We have every reason to believe that the jute, hemp, and grass of India, China, and Japan, can be equalled if not surpassed in Western Africa; and it is time that the development of these extensive and valuable resources of the country should commence. The present meagre list of valuable exportable produce in Africa must be extended, if that wealth is to be created there without which the spread of civilization seems to be impossible. Our efforts are directed to the showing that there are in Western Africa such a variety and abundance of valuable products, as will justify the application of reasonable sums of money judiciously expended, for opening and maintaining improved routes of communication between the Coast and the neighboring interior. Highways of commerce and of Christian civilization *must* be prepared in Africa, if we are ever to behold among her hitherto degraded populations those changes which we so ardently desire and so confidently hope for. The Gospel of Peace and eternal life must be preached there; and God seems to open by commerce doors of access for the bearers of glad tidings from Bethlehem and Cavalry. There is scarcely one of our educated native friends who has not been educated in a mission-school. We are sure that they must and do desire that the knowledge of God should be spread abroad among their countrymen; and we would earnestly urge them to activity and zeal, not only for their own personal interest and aggrandisement, but also as a means of forwarding the great work of Christian enlightenment.

EQUATORIAL AFRICA.

We give below the substance of an interesting paper read before the British Association for the Advancement of Science, in the last days of its recent session in England :

M. du Chaillu said equatorial Africa presented an impenetrable jungle. At a certain distance from the coast the mountains begin, and run almost parallel with it. Only two rivers come from these mountains, and they unite, and flowing into the sea form there a delta. How far from the coast the belt of forest extends no one knew, but very few beasts, and fewer men inhabited it. The savage gorilla, however, was there ; a strange, dead silence reigned in these grand solitudes. Here the writer felt that he was the pioneer of future inquirers ; and he also felt the responsibility of his position as an investigator of equatorial nature, including man. Although equatorial, the heat was not excessive ; in villages, which are open, it was 98° ; in the forest it was not more than from 70 to 80° . This was by reason of the moisture. The highest temperature he had seen, was in the sun, 144° . The greatest difference of temperature he had found, was from 15 to 20° . In that region it rained at least two hundred inches in the year, but differences of latitude and longitude had an effect on this matter. The prevailing winds were southeast, bringing up vapors and rain ; and the zodiacal light was most extraordinary, merging with a yellow color into the Milky Way ; but it was a matter of regret that he had lost his manuscript books containing his observations on this subject.

As to men in these regions, they had been hitherto inaccessible to the visits and influences of other men. Sparse over the mountain recesses, and living in tribes in the most simple innocence, but with a code of laws founded on the *lex talionis* strictly carried out, they are of course very superstitious, and their belief in witchcraft is the cause of constant and immense slaughter. Polygamy and the slave-trade are common to all the tribes, and as there are no evidences of past civilization to be seen, the conclusion is that the negroes of Africa are now exactly what they were in ages long gone by. On the West coast of Africa no single man is chief ; the tribe is divided into clans, and justice is administered in a sort of republican manner. The clan is derived from the mother, and this principle prevents the predominance of the male line.

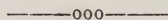
He had not found any except a few short rivers from the mountains to the sea, but considering the enormous rain-fall, he felt certain that there were yet some great rivers to be discovered.

Sir R. Murchison bore testimony to the veracity of M. du Chaillu, who, he said, was a most resolute, magnanimous and energetic man, and who had been prevented from doing what he wished to do by an unfortunate accident of the firing of a gun.

Mr. Hind (Astronomer Royal) stated that he would as soon rely

upon the observations made by M. du Chaillu as upon those of the best astronomers of Europe.

Dr. Mury, who had been in the country of the Gaboon and elsewhere in Western Africa, said that although naturalists had reasonably questioned some of the extraordinary statements made by M. du Chaillu when he first came before the English public, yet he, (Dr. Mury) could corroborate much that that gentleman had said.



THE PIONEERS OF AFRICAN DISCOVERY.

While the accounts of late explorations of the Lake region of Africa are receiving much attention in Europe and the United States, it may be interesting to note the fact that it is missionary enterprise which really opened the way to these great discoveries. The following is from a recent number of the *Church Missionary Intelligencer*.

In 1844, when Dr. Krapf first visited Zanzibar, Said-Said, the Sultan of Muscat, was residing there, having transferred his seat of government from the Arabian mainland to this island about four years previously. From this central position he held under his sway the Arabian Oman, and the East Coast of Africa from Makdishah to Mozambique.

Said-Said, being well-affected to Europeans, received Dr. Krapf, on his arrival at Zanzibar in 1844, with kindness and cordiality. 'When the Consul appeared with me at the entrance of the palace, the Sultan, accompanied by one of his sons and several of his grandees, came forth to meet us, displaying a condescension and courtesy which I had not before met with at the hands of any Oriental ruler.'

At the expiration of three months, Dr. Krapf proceeded to explore the coast districts, and ascertain what prospects there were of obtaining access to the Galla nation. He carried with him a letter of recommendation from Said-Said to the Governors along the coast—'This comes from Said-Said, Sultan; greeting all subjects, friends, and Governors. This letter is written on behalf of Dr. Krapf, German, a good man who wishes to convert the world to God.' Selecting Mombas as his place of temporary residence, he visited from thence the mainland, making exploratory tours in different directions. In June, 1846, he was joined by the Rev. J. Rebmann as his colleague, and Rabbai Mpia was fixed upon as their first station. They had to build their house, working with their own hands. The site was in a grove of cocoa-nut trees, from eight hundred to one thousand feet above the sea, and from which the fortress of Mombas, and the ships in the harbor, were visible. They had been suffering from fever at Mombas, but the elevation of their new home, and the work they had to do, exercised a bene-

ficial influence on their health. Finding themselves in an unknown land and anxious to ascertain what facilities it afforded for missionary enterprise, they commenced a series of journeys into the interior. It was when thus engaged that they discovered the snow-mountains Kilimanjaro and Kenia. Nothing certainly could be more unlooked-for, and the geographical world at home rejected their accounts as fabulous. 'They had taken no astronomical calculations.' No, undoubtedly; for their business was not to discover snow-mountains, but to evangelize the heathen. Nevertheless, when the snow-mountains came in their way, they could not but see them, and report what they had seen. However, after much disputation, the existence of these unexpected phenomena was placed beyond the possibility of doubt. Then came rumors of great lakes in an interior region, spoken of by the natives under the name of Uniamesi, and maps were drawn up embodying such information as could be obtained from native sources. These again—one in particular, drawn up by the Rev. J. Erhardt, in which, as we now perceive, two lakes were confused into one—excited much curiosity, until at length the Royal Geographical Society sent forth those expeditions which issued in the discovery of the lakes Tanganyika and Victoria Nyanza; while, more recently, the Albert Nyanza, has been discovered by Mr. Baker.

During all this time our missionaries have perseveringly continued in the prosecution of their special work. The Rev. J. Rebmann has been enabled amidst the sickness or death of other missionaries, to hold his ground; and now this difficult enterprise is beginning to respond to the efforts bestowed on it, and yield the glad promise of a coming harvest.

—ooo—

From the *Episcopalian*.

THE ARABIC LANGUAGE AND LIBERIA.

In a brief paragraph in your last issue, you mention the fact, that "the Arabic language is spoken very extensively in the interior of Africa," and that Prof. Blyden, of the Liberia College, ascertained this from two Mohammedan priests, with whom he came in contact.

I am happy to state that Prof. Blyden is not the only one acquainted with this fact, but that our missionaries in Mesurado county, Liberia, have not only known it, but have sought to introduce the gospel to that people through the medium of Arabic Bibles and tracts.

The Rev. Mr. Russell, stationed at Clay-Ashland, on the St. Paul's river, in one of his letters to "the Committee on the Liberian Church," writes as follows: "About five miles north-east of the

parsonage is Van-su-a, a large Dey and Condo town, the great depot for Mohammedan caravans and traders. Among these people Arabic Bibles and tracts can be successfully distributed, and are gladly received. They can read and write Arabic. When the Rev. Mr. Crummell came from England, he enabled me to do something in this line, but now there are no Arabic books in the country."

It will not be amiss to state, that at a meeting of "the Committee on the Liberian Church," held June 8th, they made an appropriation to the Rev. Mr. Russell, at Clay-Ashland, Rev. Mr. Gibson at Monrovia, and Rev. Mr. Stokes at Crozerville, and \$150 to Rev. Mr. Crummell, for expenses of travelling weekly to Caldwell, besides making provision to supply them with Bibles and tracts. Arrangements have been made to supply the Rev. Mr. Russell with Arabic Bibles, as soon as "The American Bible Society" issue their edition.

J. R. M.

PHILADELPHIA, September 24, 1866.

—000—

A LIBERIAN'S VISIT TO BOPORA.

DEAR SIR :—" Having had occasion to visit Bopora in search of native hands to labor, and accompanied by the Rev. Mr. Kistler of the Lutheran Mission, I left Gaudilla farm, St. Paul's river, on Monday, January 16, 1865, and travelled about twenty-five miles before reaching Gaytoombah's town. He prevailed upon us to spend the night in his town and refresh ourselves, which we did. On Tuesday we started again and journeyed about thirty-six miles over a splendid tract of country, well watered and timbered, and here and there interspersed with streams of clear, crystal water—all easily forded with our horses—except one. We passed several towns of little importance until we reached Jollars-Town, where we reposed for the night. As they were expecting war upon them, they were right glad of our company. Bright and early the next morning, Wednesday, we bade adieu to Jollars people, in hopes of reaching the capital, Bopora, that evening, which we did, arriving there about 10½ o'clock P. M. So dark was the route that we were obliged to use torches. We passed some very large towns this day, having some five to fifteen thousand inhabitants. Indeed, the entire route is a thoroughfare during the year or until the rivers swell so that the people cannot travel. In times of war all the towns are strongly barricaded around with poles about ten

feet long and from six to eight in diameter, with a lattice work of twigs around the top, raising it twenty-five feet from the ground, over which the enemy cannot climb to gain admittance. Around this fence, four feet from its base, are sharp pointed bamboos with their ends poisoned to assist in keeping off the enemy.

We travelled about fifty miles to-day, and we could see the light from Bopora for several miles before reaching it. It has about three thousand regular inhabitants, though its being a great commercial mart, brings at times very many more. The system of doing business is similar to New York. Salt is their gold, and regulates the price of everything for sale. A stick of salt contains about one quart, and is made of bamboo three feet long and two in width, the bamboo being closely locked together with twine of their own make. The salt is either made on the beach near Monrovia by the natives or it is purchased from the merchants. These "sticks," as they are called, are carefully enclosed in leaves and placed over a fire for several days to dry, when they are tied in bundles of from 100 to 150, just such sizes as the men can carry on their backs in a "king-jar," or native trunk. Salt is thus carried through a large portion of Africa. Nothing is sold here until market hours, which are from 6 to 10 o'clock A. M. The town is on a considerable elevation, and from it you have a splendid view of the surrounding country. It is governed by Tosula, an old man of about 75 years of age.

I visited King Marmorah, whose town is about six miles distant, and contains some two thousand people. He is aged about 40 years, and is really the King of the country, yet the reverence for age gives Tosula the place and the power. Marmorah was raised by Dr. James B. McGill, of Monrovia, and as far as the native customs will allow, conforms to civilized habits. He has in his town a frame building two stories high, with a basement, and several other fine and commodious buildings of native construction, also a good well of water and various other comforts not common with the aborigines of this region. His town is called To-so-quida, and is connected with Bopora by a good road and bridge. Finding I could not obtain any laborers, and after spending three hours there I returned to Bopora, and from thence Mr. Kistler and I retraced our steps, arriving at home on the 23d of January.

During the month of December the town of Bopora was destroyed by fire, caused by the explosion of some powder carelessly used. In one of the warehouses several lives were lost. Since then it has been rebuilt to a considerable extent, and it is intended to make it larger than formerly. It is, in a direct route, say seventy miles North from Gaudilla.

The fish at Grippa creek average about fifteen pounds. These are taken at its mouth only during the rainy season. They are considered by some as fine eating, but not by me as I think they are too large. The fish at Bopora are very large, mostly cats, about four feet long. I saw hundreds of them that length. There are other and small fish.

While at Bopora, I purchased a heifer for \$15 and paid for her on my return home, as I did not carry any goods with me for trade. Another was made a present to me by the king. She was about eighteen months old and would weigh, if slaughtered, at least twenty-five pounds to the quarter. There were quite a number of cattle there. Horses cost about \$75, or \$150 in goods. Horses are not reared at this place, but are brought from the interior about thirty days walk from us, where I am told they are taken wild.

As to laborers, I could have had plenty of them but for the reasons assigned by the King. These were that his slaves, according to Liberian law, would become free when they reached my place. I could buy as many as I wanted, which he said he knew was contrary to our laws and practice, but he could not afford to lose his wealth. King Marmorah, alias Jou-Sou-Basson, has over fifteen hundred slaves in his barricaded town, besides numerous others in his half towns. According to the number of wives and slaves owned by the King or others is their wealth estimated. Some of the slaves are wealthy in slaves and women and have their half towns, subject of course to their master's will.

Very Respectfully,

W. S. ANDERSON.

—ooo—

LETTER FROM REV. MR. CLARKE.

We are indebted to Rev. W. H. Robert of Macon, Georgia, for the subjoined copies of letters addressed to him by Rev. W. H. Clarke and Rev. T. J. Bowen, for several years members of the Baptist Mission in Western Africa:—

BAKER COUNTY, GEORGIA, August 20, 1866.

MY DEAR BROTHER:—Your favor of 13th inst., making inquiries of Liberia, its soil, climate, &c., for the benefit of certain freed persons of the city of Macon, who propose emigrating to that country, is at hand.

You wish to know “of its soil, climate, productions, (both vegetable and animal,)” and only “such information as that on which *you* can confidently rely”—“your views of the whole matter.”

Liberia is a Republic of blacks, ruled by the colored persons that emigrated from this country to Africa, lying on the West Coast of Africa about the 7th and 8th degrees of North latitude. The principal settlements are Monrovia, the capital of the Republic, Cape Palmas in Maryland county, Grand Bassa in Bassa county, and Greenville in the county of Sinou.

Monrovia, with a population of about two thousand souls, is situated on a neck of land jutting out along the so-called bay of Mesurado, and at the mouth of the St. Paul's river. The town is laid off and built up very much after the fashion of our towns and villages, and would compare not very unfavorably with those of like size and population in this country. Some of their best buildings are of brick, their churches of substantial structure, while some private residences display wealth and taste a little remarkable for people so late from slavery, and so little instructed in art and science. The mind can very readily imagine the trade and business of such a place, and the industry which they call forth. Along the St. Paul's river, a beautiful stream as large again as the Ocmulgee, and for the distance of ten or fifteen miles, are scattered a number of small villages built up by the emigrants, who are engaged in agriculture and in trade with the interior natives, which finds its outlet at Monrovia. By industry and perseverance some of the settlers have become wealthy, and live in the enjoyment of moderate luxury.

I landed at Monrovia on Independence Day, July, 1854, and had the best opportunity of seeing what Liberia and Liberians are in the full enjoyment of their great festival occasion, on which would very naturally be found the greatest display of wealth, mind, and public spirit. I was happily disappointed and amply repaid for a hazardous trip along the coast from Grand Bassa, in an open craft by night, to Mesurado Bay. The speaking, singing, and military display were

all very creditable, while the repast of which I had the pleasure to partake at the residence of Mr. Moore, one of the oldest and wealthiest citizens, was but little inferior to the sumptuous and magnificent dinners of the steamer Northern Light from Southampton to New York.

The emigrant to Liberia need have no fear of sacrificing his religious privileges and opportunities in his distant home. As the Republic of Liberia, civilly and socially, is a miniature picture of the United States, so it is religiously. I found myself in the midst of the several denominations, among those who acted toward me as an old friend and acquaintance, just returning home, whose fraternal and Christian intercourse was of the most pleasant character. Nothing astonished me so much as the power and character of the Monrovia pulpit. I wonder to this day whence came the discourses I heard while there. The question is settled beyond a doubt that the negro educated may attain no ordinary position as a public speaker. As to matter and manner, there were, at that time, some half dozen ministers that would compare favorably with our best second rate preachers. Religious service is not neglected in Liberia. If the spirit be equal to the show of religion no one need fear the contaminating influences of heathenism in his far off African home.

Under the auspices and aid of the several denominations of this country, education receives a good share of attention and patronage.

It will suffice to say that so far as the soil concerns the emigrant, he will have in point of fertility the equal of any of our river bottoms. Eight or ten miles up the St. Paul's, I saw sugar cane, on the place of a Mr. Young, matured from eight to ten joints, and still in a thriving condition. This farmer I think raised his own sugar, corn, sugar cane, yams, potatoes, rice, peas, arrow root, coffee; besides which cassada, bananas, plantains, oranges, "sour-sop," with many other tropical fruits, may be successfully and profitably grown by any industrious farmer. The Liberian thinks Indian corn will not do well. I think he is mistaken. Fifteen hundred miles due East in the kingdom of Yoruba—the garden spot of Africa, and in the same latitude, I have seen Indian corn growing equal to the best river bottom—not perhaps in yield, the failure owing to ignorance of the proper culture—but in beauty, luxuriance, and size. Around

Monrovia is much of the same kind of soil. *Five acres* of St. Paul's river bottom well cultivated will support handsomely any family.

Coffee of a very superior flavor, equal to the Java or Laguyra thrives well. On the St. John's river, at Bexley, in Bassa County, I saw one or two beautiful orchards. It seemed to me the cultivation of the coffee tree would furnish a most delightful avocation.

Sheep and goats thrive in this section of Africa; and I have no doubt the same remark will apply to cattle, where proper attention is given to them. Horses are of two species, and require much care—the African mustang and the Arabian. I have seen very fine specimens of both kinds in Yoruba, particularly of the Arab. The African donkey is successfully used in the interior as a pack animal. Poultry may be raised abundantly.

The climate of Africa is the foe to the white man. The experiment has been made repeatedly to his discomfiture, as if by the finger of Providence to point out the means by which that benighted land may be lifted from the gulf of darkness and despair. Africa is emphatically the home of the *black* man. There the millions of this country will finally rest from their servitude, in bearing back to their own race whence they came, the civilization and religion which has blessed them here, and will bless and elevate millions of their progeny yet unborn. Every emigrant must suffer more or less from the African fever, which, in most instances, is simple chill and fever. The virulence of the attacks depends on constitutional temperament, and the habits of life. Courage, cheerful spirits, the habit of looking on the bright side, *determination to live*, temperance in diet, and the avoiding of mid-day sun and night air, are some of the principal requisites to pass safely through the term of acclimation. Quinine is the *great specific* for African fever. Taken in light wine its virtue is much enhanced. As a preventive remedy it was most signally tested in one of the British exploring expeditions up the Niger and Binuwe. In that expedition, not one fatal case occurred from fever. Quinine in wine was administered regularly once or twice daily.

The general range of the thermometer is from 70° to 84° Fahr. The heat never exceeds, rarely equals, our hot summer days. Many other things of interest might be said, but I have already written

at length, warranted only by the importance of the subject to the emigrant.

I will conclude by one or two simple warnings. Many settlers in Liberia have been greatly disappointed by giving too full scope to the play of their fancy. While the country around the towns has much improved, it is too evident to the eye of the traveller that a number of the people are deficient in energy and enterprise. The tendency was to congregate in villages, and leave the cultivation of the soil to a few earnest and indefatigable farmers. The intelligent and energetic Liberian deplors this state of things. When therefore the emigrant goes to make his home in the forests of Liberia he must look at it in the light of the future—not what it is, but what it should and will become under the appliances of energy, industry, skill, and such capital as may be carried from this country to the land of his adoption.

With an earnest hope that this enterprise, under the Divine guidance, may prove a wonderful hegira to the African race, I remain

Yours fraternally,

W. H. CLARKE.

—ooo—

LETTER FROM REV. T. J. BOWEN.

RINGGOLD, GEORGIA, Sept. 1st, 1866.

MY DEAR SIR: * * * * My views in regard to Liberia remain unchanged.* It seems to me that present circumstances invite if they do not necessitate the planting of a great American African nation in Western Africa. * * * *

In Africa, between the sea and the Niger, there is room for several States similar to Liberia. It is an excellent country, well adapted to coffee, sugar cane, palm oil, corn, yams, rice, &c. &c., and abounding in iron, gold, and valuable timbers. A man may easily clear \$1000 a year by cutting camwood and floating it down the central rivers of Africa. I have long thought that the negroes were providentially introduced into this country, not for our sake, but for the good of Africa.

If I had no family, I would go to Africa myself, both to preach and to assist in developing the resources of that country.

* * * *

Yours,

T. J. BOWEN.

* See Bowen's Central Africa, published by Sheldon & Co., 1857.

THE CIVILIZATION OF AFRICA.

The effective civilization of the XIX century, from its dawn to the present moment, must strikingly command the attention of the intelligent everywhere. Its wondrous and even prodigal achievements performed on the continent of Africa alone, suggests this declaration to the mind.

Involved in its introduction and growth in Africa, are mysteries which only the events of the future may unravel. Not the least among the past or present providences of the great Ruler, is the manner of its permanent establishment there by a nation widely separate from all others; still in extreme youth; whose age, when computed by the centuries of nations, reaches only ninety years. Whilst, between the two, much nearer and more convenient to Africa, lay Europe, boastful of having enjoyed ancient as well as modern civilization, and claiming all the while to be its rightful and legitimate propagator.

Yet, the Architect of the Universe *is* the Builder of Nations; and looking at events as they transpired, we perceive how Providence ordained that a nation, far younger and more vigorous than combined Europe, should at last give the civilization of the age to Africa.

. In considering this matter, it may not be an idle question to ask, Wherefore this European apathy, which militated against the earlier civilization of Africa? If her annals for the last two hundred years are scanned, they are profusely spread over with the elements of her profound ambition. Acquisition of new domain filled the desires—forever animated the wishes of her rulers. They built their greatness upon this principle. They never failed to consider it the inherent quality of all power. Notwithstanding, only a few of them all, sought and obtained conquest in what may not inaptly be termed the outer world—that broad latitude wherein modern civilization had not yet dwelt. They are but three in number. Of these, the semi-barbaric Moscova is one, who pushed her conquests to the very gates of ephemeral Turkdom; and who now, in her more enlightened years, persistently seeks for the opportunity to throw civilization into the lap which anciently held it. Spain, now wearing the faded memorials of national decay, but then sparkling with the splendor that dauntless courage im-

parts, was the second of this class. Her Cortez, and Pizarro, and Columbus, broke through the walls surrounding savage superstition, and set down in the midst of the untutored the ark of civilization. England, it may be fairly said, completes this class—she makes the third. With her more modern adventurous spirit, she invaded India; and for long years, and with only partial success, she has wasted immense power in struggling against the ponderous *castes* and pagan darkness of that remote country.

The other nationalities of Europe were content to elaborate among themselves their aims for conquest. There are prolific instances showing this:—how, for example, half the life of Charles XII of Sweden, was wasted in sanguinary endeavors to overreach and advantage himself at the expense of the leading monarchies around him; how a like motive inspired Frederick the Great, who fought his “war of seven years” solely to recover and hold his kingdom of Silesia; how Austria illustrated the principle through all her eventful life of arrogance; and how France, whether under Napoleonic, or Orleans, or Bourbon, or Medici leadership, if we except her trivial island possessions, struggled to demonstrate her triumphs of conquest solely within the arena of civilization. So did Denmark, with the island exception, as in the case of France.

But why extend these instances? Proper reflection teaches that it was never possible to civilize Africa by conquest. Even though the attention of Europe were aroused to this end, and could any one of her powers have safely spared the time and the means to have tried it; yet, there would have been insuperable barriers to success. *The institutions of Europe were against it*, even if the affinities of Europe and the climate of Africa had permitted it. Sierra Leone strikingly exemplifies the inefficiency of European legislation, as a civilizer of the black race. Under British rule, crippled by monarchical restraints, the African element, so essential to African civilisation, in Sierra Leone is rendered subdued and silent; and hence, that province has been, and, under like circumstances, will continue to be, of no marked avail as a pioneer of intelligent progress.

Thus apparently it was left, in the order of Providence, for the black men of the Western hemisphere to carry civilization to the

continent of their ancestors ; and, contradistinctive with all other systems of government, to do it entirely invested with the spirit of free institutions. Amidst heavy trials and many privations, they founded, as each day more clearly teaches, the REPUBLIC OF LIBERIA, through the instrumentality and support of the American Colonization Society. Slowly, yet surely it has grown. At times under disheartening circumstances ; but always surmounting whatever impediments beset its pathway.

And now, in a peculiar manner, the civilization of Africa, by a combination of events certainly fortuitous for her, is to be rendered well assured and secure. Her reliance in the past, as in the present, rested chiefly upon emigration, and the restraints of slavery having been swept away by the emancipation of the race, a new era has dawned upon them. They are now free to go. Already vast numbers, comprehending the attitude in which they stand to the Anglo-Saxon race, and impressed with the sure and steadfast advantages the free Republic of Liberia offers, have elected to emigrate thither ; and the stream which so recently was remarked only by its sluggish flow, momentarily gains the stronger tide of the river. It may be to us only a ship full of emigrants that is leaving our shores ; but to Africa, it is the exaltation of her future ages—it is her civilization.

The future greatness of African civilization may be safely predicated upon the past history of the Government of Liberia. We linger in admiration over this safe assumption ; for in it, we have the proof that our American system of Government, and not any of those which prevail in Europe, must eventually and rapidly lift up from the whole continent of Africa the veil of barbarism that enshrouds it. Taking the United States for an ensample, they are vigorously working out the same plan. As in America, the great Republic drew its strength from the voluntary annexation of intelligent communities around it ; so, in the self-same manner, grows the Republic of Liberia by the peaceful annexation of the native tribes which lie upon her borders. Gradually they yield to the progress of the magnificent civilization she represents ; feed upon the wonders of science she spreads before them ; and are not merely content, but eager to be classed among her citizens. As it were impossible, in its early age, to calculate the power and grandeur to which

our Republic should attain, even in our time: so, are we unable to measure or limit the future civilization of Africa. Yet, what are the signs—clear and unmistakable? They are all of rapid progress for Liberia, of ultimate and limitless civilization for Africa. Every vessel which returns her exiled sons to her bosom, adds to the motive power of her intelligence, and every native tribe which joins her standard, spreads yet wider her domain; and prefigure, not faintly but boldly, the extent and durability of her future power, and even glory.

G. M.

—ooo—

OUR NEED OF FUNDS.

ELEVEN HUNDRED AND SIXTY-FIVE people of color have applied to the American Colonization Society for passage to Liberia this fall. They consist of families of men, women and children, “some mechanics, some farmers, most of them the better class of freedmen, who can read and write, and are intelligent and religious.”

The Society has lately purchased the ship *Golconda*, of 1,016 tons, which it is expected will sail from Charleston, S. C., for Liberia, November 1 next, with six hundred and sixty emigrants—the extent of her capacity.

To furnish a comfortable passage and the customary support, house-room, land, &c., to these people for the first six months after landing in that Republic, sixty dollars per capita, or a total of forty thousand dollars are immediately wanted. Who will help to provide for bearing these people to the home of their choice, where with the Bible, the plough and the anvil, they may rear the fruits of true religion and Christian civilization in a clime hostile to the white man? Surely there is a voice of Providence in the cry of these descendants of Africa for help to reach their ancestral land which the friends of the colored man, to whom God commits property, will not turn away without the best of reasons.

Some of our friends have responded promptly, generously, and pleasantly. Will others bear in mind our need of funds, and let us soon hear from them to the extent of their ability?

—ooo—

DEATH OF DISTINGUISHED FRIENDS.

Died, at Baltimore, on the 28th of September, in the 77th year of his age, WILLIAM CRANE, Esq., widely known as one of the most

liberal, wise and active members of the Baptist denomination in the country, and a practical friend of the colored race: to the promotion of whose welfare, religious and intellectual, he freely consecrated many years of labor and a large amount of money.

COMMODORE ROBERT FIELD STOCKTON, whose death took place at Princeton, N. J., on the 7th of October, aged about 70 years, was distinguished for civic acquirements and for naval and military renown. While serving in the waters of Western Africa, and conjointly with Dr. Eli Ayres, Agent for the American Colonization Society, he explored that Coast in search of a site adapted to the location of a colony of American people of color. After much exposure, perplexity and delay, Cape Mesurado, upon which the city of Monrovia and capital of Liberia, has arisen, was formally ceded to the Society, December 15, 1821. Much credit is due to Commodore Stockton for his intrepidity in breaking down the savage opposition of the natives, and in securing territory for the foundation of a Republic destined to diffuse the full tide of Christian glory upon benighted Africa.

—ooo—

APPOINTMENT OF MINISTER RESIDENT.

REV. JOHN SEYS has been appointed Minister Resident and Consul-General of the United States to Liberia, in place of Hon. Abraham Hanson, deceased, and is expecting to embark on the ship "Golconda" from Charleston, S. C., November 1, for Monrovia. This is a wise selection. Mr. Seys is not only acclimated, or as nearly so as it is possible for a white man to become in Africa, but eminently qualified for the position by reason of his more than thirty years connection with Liberia as Superintendent of the Missions of the Methodist E. Church in Western Africa, as Government Agent for Liberated Africans, and Commercial Agent at Monrovia, and by his industry, conciliatory manners and Christian zeal.

—ooo—

DEATH OF HON. ABRAHAM HANSON.

It is with feelings of sincere regret that we announce the death of the Hon. Abraham Hanson, Commissioner and Consul-General of the United States to Liberia, which took place at Monrovia on the 26th of July, after a brief illness. Mr. Hanson was in the 48th year of his age, and was well known in the North-West as an effective minister of the Methodist Episcopal Church.

Four years ago Mr. Hanson was appointed Commercial Agent of our Government at Monrovia, and upon the creation of the office of Commissioner and Consul-General was promoted to that position. He discharged the duties of these stations with signal honor and fidelity, and with great acceptance to the people of Liberia and to his own Government.

The following account of his last days are taken from a letter of Mrs. Ellis, of Monrovia :

"He was very well until July 14th, when he was taken early that morning with vomiting attended with fever, and kept his room that day, but attended to some little matters.—as making preparation to preach the next Sabbath afternoon. Saturday he had a return of fever and vomiting, and the doctor was sent for, though we thought it nothing serious as he had been accustomed to similar attacks, even when out here before. Sunday morning he told me he had very little hopes of his recovery. I said to him : 'Don't talk so, Mr. Hanson.' He replied, 'I don't speak it despondingly.' * * * He seemed to have nothing on his mind but heavenly things during all his illness. During the whole of Thursday he was preaching and praying ; now and then he would line out the hymn commencing 'Jesus, lover of my soul.' At twenty minutes past four on the morning of the 20th, he entered that rest that remaineth for the people of God. Seldom has a white man died in Liberia whose death has been so universally lamented."

Mr. W. A. Johnson wrote as follows under date of Monrovia, August 4 : "With feelings of extreme anguish I announce to you the death of our beloved Mr. Hanson. This melancholy event occurred on the morning of the 20th of July, after an illness of eight days, from an attack of jaundice. All that gratitude and love for the deceased could suggest was done for him, and fervent were the prayers that ascended from the midst of this community for his recovery, but the voyage was ended. During his entire sickness not a murmur nor word of complaint escaped his lips, but he bore it with all the patience and resignation of a true servant of Christ, until it pleased God to grant unto him the full realization of the Apostle's desire contained in Philippians i, 23, from which verse Mr. Hanson, a few Sabbaths previous to his death, preached. Who that heard him on that memorable occasion can doubt that with him it is now 'far better.'"

—ooo—

OFFICIAL NOTICE OF PROPOSED AMENDMENTS.

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 14, 1866, it was

"*Resolved*, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect :—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitation as to voting.

Third. That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

Resolved, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for Amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next Annual session. A true copy: S. G. LANE, *Secretary*."

Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1866.

MAINE.			Fairchild, per George Sterling, Ex., \$25.000; Less	
<i>Augusta</i> —John Dorr, Esq.....	10 00		Gov. tax, \$1500.....	23,500 00
By Rev. Franklin Butler, (\$55.)			<i>Hartford</i> —D. P. Crosby, Esq.,	60 00
<i>Freeport</i> —Mrs. Sarah A. Hobart, \$25. Rufus Soule,			<i>Middletown</i> —E. H. Roberts,	
Nathan Nye, ea. \$5. Individuals of <i>S uth Freeport</i> ,			Esq., \$15. Mrs. Jane Huntington, \$15, per E. H.	
\$15.....	50 00		Roberts, Esq.....	30 00
<i>Waterville</i> —Prof. G.W. Keely,	5 00		<i>New London</i> —Mrs. Colby	
	65 00		Chew.....	10 00
			By Rev. J. R. Miller, (\$206.50.)	
NEW HAMPSHIRE.			<i>Litchfield</i> —Mrs. Lucy Beach,	
<i>North Hampton</i> —Miss F. D. Banister.....	60 00		\$20. J. D. Perkins, \$15.	
<i>New Boston</i> —Pres. Ch. and Soc., per George Swain,			Misses A. P. & S. E. Thompson, \$10. Dr. H.	
Esq., Treas. Hillsborough Conference of Churches....	13 70		W. Buel, Hon. O. S. Seymour, G. M. Woodruff, Miss	
By Rev. Franklin Butler, (\$50)			L. Deming, ea. \$5. H. R. Coit, \$3. F. D. McNeil,	
<i>Concord</i> —A Friend.....	50 00		Mrs. Jacob Barker, ea. \$2. Misses C. & C. Parmelee,	
	123 70		G. W. Thompson, Mrs. H. B. Benton, ea \$1.....	75 00
VERMONT.			<i>Huntington</i> —Mrs. Emma A. Clapham.....	5 00
<i>Enosburgh</i> —George Adams, \$5. Mrs. R. S. Nichols, \$2.	7 00		<i>Derby</i> —J. J. Brown, Mrs. Mary L. Naramore, ea. \$1.	
MASSACHUSETTS.			Mrs. M. F. Scofield, 50 cts.	2 50
<i>Boston</i> —Hon. Albert Fearing, \$500. Thomas Wigglesworth, Esq., \$100. George H. Kuhn, Esq., \$100	700 00		<i>Milford</i> —Mrs. Harvey Beach, \$20. H. O. Pinneo, \$10. A. Clark. \$3. Miss Letetia Dickinson, \$1.....	34 00
<i>Northampton</i> —Henry Bright, Esq.	10 00		<i>Enfield</i> —Mrs. Dr. Hamilton, \$7. Luke Watson, \$2. Alice H. Hamilton, \$1.....	10 00
	710 00		<i>Suffield</i> —Miss C. M. Hanchett, \$10. Miss B. Hanchett, \$5. T. Mather, \$1	16 00
RHODE ISLAND.			<i>Windsor Locks</i> —B. M. Douglass	2 00
<i>Providence</i> —Miss Avis L. Harris.....	20 00			
CONNECTICUT.				
<i>Bridgeport</i> —Legacy of Eben				

<i>Warehouse Point</i> —Judge Barns, B. Sexton, ea. \$5. Dr. M. L. Fisk, Charles E. Phelps, J. C. Bossenger, ea. \$2 L. E. Reed, Wm. Heath, ea. \$1.....	18 00
<i>Hamden</i> —James Ives, \$2. J. A. Grannis, James Duck- worth, ea. \$1.....	4 00
<i>New Haven</i> —Misses Gerry, Hon. J. E. English, ea. \$10. E. C. Scranton, \$20.....	40 00
	<hr/>
	23,806 50

NEW YORK.

<i>New York</i> —Legacy of David Magie, per A. V. W. Van Vechten, Ex., \$250; Less Gov. tax, \$15—235. Mrs. Mary W. Boorman, per R. B. Lockwood, \$100.....	335 00
<i>Brewster's Station</i> —Gail Bor- den, Esq., \$100, and Family \$50.....	150 00
<i>Trumansburg</i> —Herman Camp Esq.	100 00
By Rev. Dr. Orcutt, (\$84.35.)	
<i>Newburgh</i> —J. L. Westervelt, James Rogers. J. Bigler, Edward Johnes, ea. \$10. Thos. Kimball, H. Rams- dell, Geo. Clark, Robt. Ster- ling, David Moore, Thos. Jessup, ea. \$5. Mrs. Rus- sell, Rev. G. Henry Mande- ville, J. Alsdorf, ea. \$1. Little Mary T. Dubois, a silver half dollar, "for Af- rica"—it being her seventh birth-day present—65 cts. Collection in Union Pres. Church, \$10.70.....	84 35
	<hr/>
	669 35

NEW JERSEY.

By Rev. Dr. Orcutt, (295.40.)	
<i>Morristown</i> —E. F. Randolph, \$20. Rev. Arthur Mitchell, \$10. Rev. C. M. Nickels, D. D., \$5. Collection in 1st Pres. Church, \$94 40.....	129 40
<i>Orange</i> —Henry Graves, \$50. Geo. W. Thorp, \$10. Mrs. Dr. Hale, I. H. Gerry, ea. \$5. Mrs. Wilber, \$3. T. Baldwin, Jr., \$2—of the 2d Pres. Church. G. J. Fer- ry, \$20. Peter Gorbort,	

Jas. Aspden, ea. \$5. M. Fellows, W. E. Baldwin, R. F. Birdsall, A. A. Jane, W. M. Green J. P. Allen, Rev. Richard Vanhorn, ea. \$1—members of M. E. Ch.	112 00
<i>Mount Holly</i> —Mrs. Dr. Read, \$20. T. D. Armstrong, S. Semple & Sons, Chas. Bis- pham, ea. \$5. J. W. & C. Brown, \$10. Mrs. Eliza Shuff, Rev. Dr. Miller, ea. \$3. Dr. Budd, Dr. Rhees, P. V. Coppuck, ea. \$1.....	54 00
	<hr/>
	295 40

PENNSYLVANIA.

<i>Philadelphia</i> —Jay Cooke, Esq. \$250. James Bayard, Esq. \$100. A. Whilldin & Sons, \$100. Mrs. Anna W. Lapsley, \$20. "A friend to Africa, 1122 Chestnut Street," \$5.....	475 00
<i>Carlisle</i> —Jas. Hamilton Esq.,	25 00
<i>Beaver</i> —Hon. D. Agnew.....	10 00
<i>N. rristown</i> —Rev. J. Grier Ralston.....	10 00
	<hr/>
	520 00

MARYLAND.

<i>Baltimore</i> —George & Jen- kins	20 00
---	-------

DISTRICT OF COLUMBIA.

<i>Washington</i> —Miss Mary Vance \$8. Miscellaneous, \$811.81	819 81
--	--------

FOR REPOSITORY.

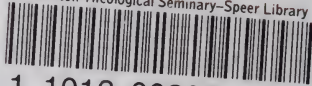
<i>NEW HAMPSHIRE</i> — <i>Walpole</i> — Frederick Vose, to Aug. 1, 1867.....	5 00
<i>VERMONT</i> — <i>Enoxburgh</i> —George Adams, Moses Wright, S. H. Dow, ea. \$1, to Jan. 1, 1867, per Geo. Adams.....	3 00
<i>MASSACHUSETTS</i> — <i>Bost'n</i> — Miss Anne Arthur to Oct. 1, '67, \$1. A. G. & S. W. Lewis, to Oct. 1, '67, \$1....	2 00
<i>OHIO</i> — <i>Keene</i> —Miss Priscilla G. Child to Jan. 1, '65.....	2 00
	<hr/>
Repository	12 00
Donations	2509 95
Legacies	23735 00
Miscellaneous	811 81

Total..... \$27,068 76

For use in Library only

I-7 v.41/42
African Repository

Princeton Theological Seminary-Speer Library



1 1012 00307 1844